

Uqausivut Sanngitilavut ᐅᓃᐅᓃᓃᓃᓃ ᓃᓃᓃᓃᓃᓃᓃᓃ Keeping Our Language Strong

Recommendations for an Ontario Inuktitut Strategy



Uqausivut Sanngitilavut

Keeping Our Language Strong

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NOTICE TO READER

Uqausivut Sanngitilavut (Keeping Our Language Strong) was developed to address the need for a provincial strategic plan to protect and strengthen Inuktitut in Ontario.¹ The purpose of the plan is to support Inuktitut in Ontario and demonstrate and publicize the benefits of undertaking Inuktitut protection, promotion, preservation and revitalization.

The document was developed based on information collected from the following sources:

- Department of Heritage engagement session – June 15/18
- Indigenous Languages Jurisdiction Scan, submitted by NVision to the Ontario Ministry of Education and Ministry of Advanced Education and Skills Development – Sept 1, 2017
- Tungasuvvingat Inuit National Urban Inuit Community Dialogue – March 31, 2016
- Tungasuvvingat Inuit Community Population Estimates of Inuit living in Select Ontario Communities, Map and Inuktitut Language
- Tungasuvvingat Inuit Education Strategy
- The Task Force on Aboriginal Languages and Culture, Comprehensive Report titled “Towards a new beginning: A Foundational Report for a Strategy to Revitalize First Nation, Inuit and Metis Languages and Culture” – 2005
- Inuit Language Loss in Nunavut: Analysis, Forecast and Recommendations by Ian Martin, March 7, 2017
- First Peoples Cultural Council – Language Legislation Framework and Recommendations
- Saskatchewan Indigenous Cultural Centre (SICC) First Nations Language Strategy
- Assembly of First Nations National First Nations Language Strategy – July 10-12, 2007
- Media information on Inuktitut language (2015 – to date)
- Office of the Languages Commissioner of Nunavut
- GNWT Indigenous Languages and Education Secretariat
- Te Rautaki Reo Maori - The Maori Language Strategy
- Tsi kioñhnhet Onkwaweh̄:na Kanien’ké:ha: An MCA Mohawk Language Strategic Plan (2017)
- Pathways to Creating Speakers of Onkweweh̄neha at Six Nations (2017)

1. INTRODUCTION

Uqausira Asiujjara (I Lost My Talk)²

I lost my talk
The talk you took away
I lost my talk
When I went to school

Uqausira asiujjara
Uqausiq pilaurtait
Niviaqsaangutillunga

Iliktut uqallaliqpunga
Iliktut isumaliqpunga
Iliktut sanaliqpunga

Marruunnik uqausiqaqpunga
Tamainni uqaqattaqtunga
Iliktuuqtu pijunnarniqarnirsa
Iliktuuqtu pijunnarniqarnirsa

Uqausira qinirlagu
Naalagumanngilanga?

As part of the Province's response to the Truth and Reconciliation Commission's Calls to Action, the Province committed to working with Indigenous partners and education stakeholders to support Indigenous languages in Ontario. In March 2018, Tungasuvvingat Inuit (TI) and the Ontario Ministry of Education entered into an agreement through which TI would provide recommendations for the development of an Ontario Inuktitut Strategy to support the maintenance and strengthening of Inuktitut in Ontario. These recommendations, titled *Uqausivut Sanngitilavut* (Keeping Our Language Strong), are timely, as the United Nations has declared 2019 to be the *International Year of Indigenous Languages*.

Inuktitut is one of the most vibrant Indigenous languages in Canada. In Inuit Nunangat (Nunavut, Nunavik, Nunatsiavut and the Inuvialuit Settlement Region), 84% of Inuit report the ability to speak Inuktitut. Inuktitut has official language status in Nunavut, the Northwest Territories, and Northern Labrador.³ There is also a growing Inuit and Inuktitut-speaking population in Ontario, but there is a recognized gap with regards to Inuktitut services in the province.⁴

Uqausivut Sanngitilavut reflects extensive dialogues intended to result in a comprehensive Ontario Inuktitut Strategy. The document includes: a description of legal and policy reasons to support Inuktitut in Ontario, a vision for the future of the language, a summary of what we heard in consultations, an assessment of the health of the language and the strengths and challenges for Inuktitut in Ontario, as well as defined result areas, action items and priorities that are realistic and measurable. The recommendations in the document are intended to provide opportunities for Inuktitut speakers of all levels to learn and use Inuktitut.

In developing the document, TI staff conducted public consultations with Inuit communities in Ontario (Ottawa, Toronto, Guelph, Cornwall and North Bay), front-line service provider engagement sessions, and a youth-specific engagement session. The recommendations are also informed by an environmental scan and by a Research Report containing information about Inuktitut in Ontario.

2. LEGAL AND POLICY REASONS TO SUPPORT INUKTITUT IN ONTARIO

The protection and promotion of Inuktitut is crucial to the wellbeing of Inuit in Ontario, and the Ontario government has an obligation as well as a clear incentive to support the retention of Inuktitut. At the international level, the government of Canada is party to a number of conventions and declarations related to the rights of Indigenous peoples and children. According to Article 30 of the *UN Convention of the Rights of the Child*:

[A] child...who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practise his or her own religion, or to use his or her own language.

According to Article 14 of the *United Nations Declaration on the Rights of Indigenous Peoples*:

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning...
3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

At the national level, the rights of Indigenous peoples to their Indigenous languages are recognized and affirmed by s. 35 of the *Constitution Act, 1982*.⁵ The Truth and Reconciliation Commission has also highlighted the importance of Indigenous languages to reconciliation, notably in the areas of education (Call to Action #10.iv), postsecondary institutions (Call to Action #16), and the media (Call to Action #84.i).

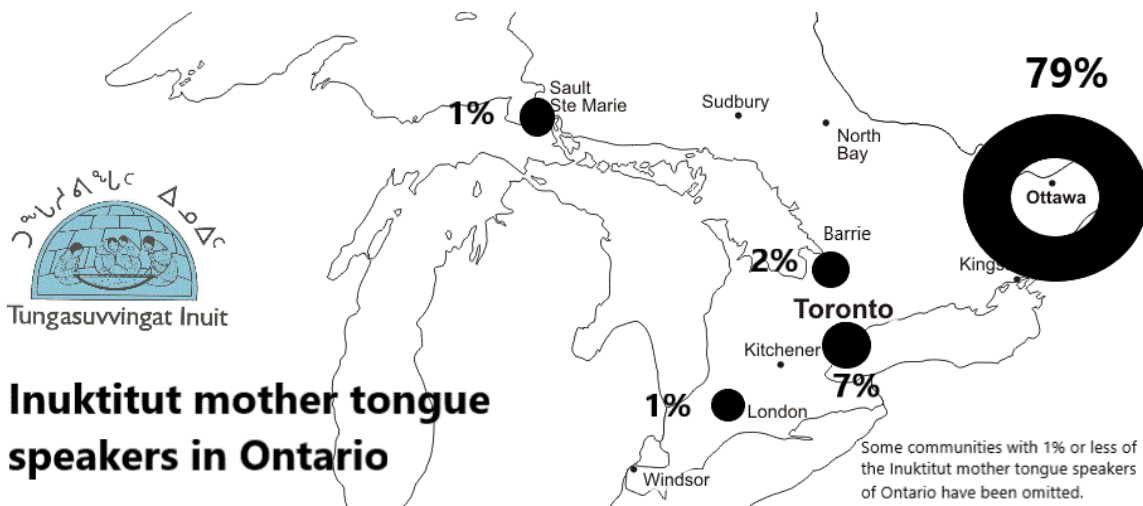
In addition to the legal reasons to support Inuktitut, there are compelling public policy reasons. Research has shown that cultural and linguistic connections lead to healthier youth and families, better school attendance and educational outcomes, and stronger economic participation.⁶ The ability to speak Inuktitut has been identified as an Inuit social determinant of health.⁷

As well, for children whose first spoken language is Inuktitut, having a strong educational foundation in their first language is crucial to becoming fluent in English,⁸ which is key to strengthening job prospects and economic outcomes. Indeed, research shows that the duration of mother tongue-medium education is more important than any other factor (including socio-economic conditions) in predicting the educational success of bilingual students.⁹

3. HEALTH OF INUKTITUT IN ONTARIO

According to Statistics Canada, the number of mother tongue Inuktitut speakers (excluding institutional residents) in Ontario increased by 42% between 2011 and 2016.¹⁰ This growth rate is almost three times higher than for other Indigenous languages in Ontario, such as Ojibway and Cree, which both grew 15% between 2011 and 2016.

79% of mother tongue Inuktitut speakers in Ontario live in the Ottawa-Gatineau area (Ontario part), 7% in the Toronto metropolitan area, and low numbers in other regions. These numbers above are believed to be an underestimation of the true number of Inuktitut mother tongue speakers in Ontario.¹¹



Statistics based on Statistics Canada Census Profile, Ontario, 2016.

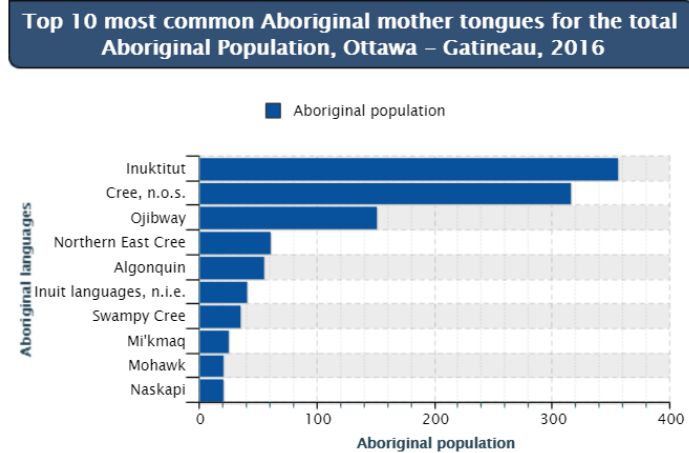
Mother Tongue Inuktitut Speakers in Ontario, by Metropolitan Area (2016 Census)

Metropolitan Area	Mother tongue Inuktitut speakers	
	Number	Percentage of total
Ottawa-Gatineau (Ontario part)	310	79%
Toronto	30	7%
Orillia	10	2%
Cornwall	5	1%
Sault Ste. Marie	5	1%
Barrie	5	1%
Oshawa	5	1%
London	5	1%
Brantford	5	1%
Carleton Place	5	1%
Woodstock	5	1%
Total	390	96% ¹²

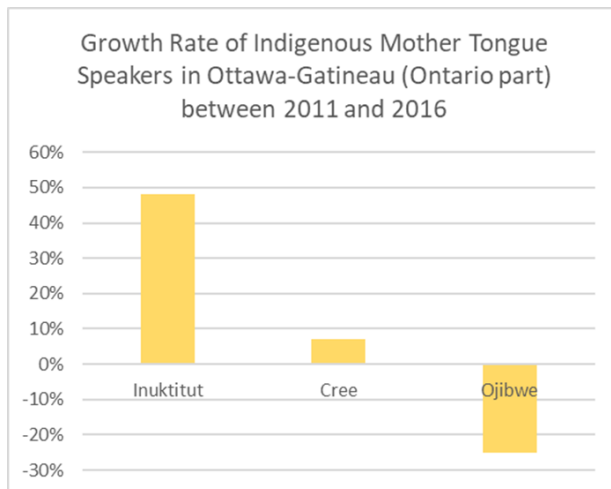
Strength of Inuktitut in Ottawa

Inuktitut is particularly strong in Ottawa compared to other regions of Ontario. According to the 2016 census, Inuktitut is the most common Indigenous mother tongue in the Ottawa-Gatineau area.¹³

Figure 1.4 description



Also, according to the 2016 census, between 2011 and 2016 Inuktitut experienced the highest growth rate of any of the major Indigenous mother tongues in the Ottawa-Gatineau area.¹⁴ This trend is likely to continue as more Inuit move to Ottawa from the North.



Inuktitut Dialects in Ontario

More research is needed to determine which Inuktitut dialects are spoken most often in Ontario. However, according to one study done in 2009, 68% of Inuit parents in Ottawa claimed Nunavut as their region of origin. Fourteen percent were from Nunatsiavut, 6% were from the Inuvialuit Settlement Area, and 5% were from Nunavik.¹⁵ Thus, it seems likely that Inuktitut dialects from Nunavut are the ones most spoken in Ottawa and in Ontario more broadly.

Decline of Inuktitut among Children

Despite the relative strength of Inuktitut, language loss in Ontario is occurring rapidly, particularly among children. Inuit children raised from birth in Ontario are unlikely to speak Inuktitut as a mother tongue due to the lack of Inuktitut immersion environments in the province.¹⁶ Inuit children who move to Ottawa from Nunavut are more likely to speak Inuktitut as a mother tongue, but often stop speaking Inuktitut when they start attending Ottawa's English or French-medium daycares and schools – a phenomenon known as “subtractive bilingualism”.¹⁷ Ottawa is one of the only places in Canada where fluent Inuktitut-speaking children are attending elementary school in large numbers in a language other than their first spoken language.

4. MODELS OF LANGUAGE ENDANGERMENT AND LANGUAGE SHIFT

This section will explain two prominent models used to assess the health of a language. These models will be used to illustrate the situation of Inuktitut in Ontario.

i) UNESCO Language Vitality and Endangerment Framework

The United Nations Educational, Scientific and Cultural Organization (UNESCO) evaluates languages according to six levels of vitality:

SAFE - the language is used by all generations, including children, in all spheres of community life;

VULNERABLE/UNSAFE – the language is used by some (not all) children, and older generations, but not in all spheres of community life;

DEFINITELY ENDANGERED – the language is no longer being used at home by all children; parents are preferring to use another language;

SEVERELY ENDANGERED – the grandparents' generation are the youngest users;

CRITICALLY ENDANGERED – the great-grandparents' generation are the youngest users;

EXTINCT - there are no speakers left.

Application of the UNESO model to Inuktitut in Ontario

Based on available data, Inuktitut in Ontario would be classified as “definitely endangered”. According to Statistics Canada, Inuktitut (i.e. Inuit languages) is used most often in only 2% of homes outside of Inuit Nunangat.¹⁸ Also, since many Inuktitut-speaking Inuit in Ontario have moved to Ontario from Nunavut, a decline of Inuktitut in Nunavut will have impacts of the state of the language in Ontario.

Although UNESCO has rated Inuktitut in Nunavut as “vulnerable/ unsafe”, there are signs that Inuktitut in Nunavut is heading toward Definitely Endangered status. Notably, Nunavut’s public schools act as “engines of assimilation into English”,¹⁹ and the number of Inuit homes in Nunavut where Inuktitut was spoken most often dropped from 76% in 1996 to 61% in 2011.

Inuktitut researcher Ian Martin has estimated that, if the home language loss rate of Inuktitut in Nunavut continues at its current rate of 12% per decade, then, by 2051, Inuktitut will be spoken at home by only 4% of Inuit in Nunavut.²⁰ This language loss in Nunavut will likely lead to a more severe language loss in Ontario, and by 2051, Inuktitut in Ontario will likely be classified as “severely endangered”, unless interventions are made to reverse this trend.

ii) Fishman Model of Language Shift

Linguist Joshua Fishman authored the eight-stage scale for reversing language shift, which is arguably the best-known evaluative tool for identifying relative language vitality.²¹ Fishman cautioned that language efforts must be appropriate to the particular stage of endangerment to which the language corresponded. In Fishman’s model, the least vigorous languages are at Stage Eight and the most vigorous languages are at Stage One.

Stages 6 and 7 of the Fishman Model of Language Shift have been highlighted because of their relevance for Inuktitut in Ontario.

Suggested Interventions Based on Different Stages of Language Endangerment²²

<i>Current Status of Language</i>	<i>Suggested Interventions to Strengthen Language</i>
Stage 8: Only a few elders speak the language.	Implement Hinton's (1994) "Language Apprentice" Model where fluent elders are teamed one-on-one with young adults who want to learn the language. Dispersed, isolated elders can be connected by phone to teach others the language.
Stage 7: Only adults beyond child bearing age speak the language.	Establish "Language Nests" after the Maori and Hawaiian, models where fluent older adults provide pre-school child-care where children are immersed in their indigenous language.
Stage 6: Some inter-generational use of language.	Develop places in community where language is encouraged, protected, and used exclusively. Encourage more young parents to speak the indigenous language in home with and around their young children.
Stage 5: Language is still very much alive and used in community.	Offer literacy in minority language. Promote voluntary programs in the schools and other community institutions to improve the prestige and use of the language. Use language in local government functions, especially social services. Give recognition to special local efforts through awards, etc.
Stage 4: Language is required in elementary schools.	Improve instructional methods utilizing TPR (total physical response)...TPR-Storytelling... and other immersion teaching techniques. Teach reading and writing and higher level language skills...Develop two-way bilingual programs where appropriate where non-speaking elementary students learn the

	indigenous language and speakers learn a national or inter-national language. Need to develop indigenous language text-books to teach literacy and academic subject matter content.
Stage 3: Language is used in places of business and by employees in less specialized work areas.	Promote language by making it the language of work used throughout the community... Develop vocabulary so that workers in an office could do their day-to-day work using their indigenous language.
Stage 2: Language is used by local government and in the mass media in the minority community.	Promote use of written form of language for government and business dealings/records. Promote indigenous language newsletters, newspapers, radio stations, and television stations.
Stage 1: Some language use by higher levels of government and in higher education.	Teach tribal college subject matter classes in the language. Develop an indigenous language oral and written literature through dramatic presentations and publications. Give tribal/national awards for indigenous language publications and other notable efforts to promote indigenous languages.

Application of the Fishman Model to Inuktitut in Ontario

The linguistic situation of Inuktitut in Ontario is more complex than in most language contexts. Since Ottawa is a “gateway city”, there is a steady number of Inuktitut-speakers moving to Ontario from the North.²³ Thus, although Inuktitut proficiency is declining among Inuit raised in Ontario, the overall number of Inuktitut-speakers in Ontario is increasing due to migration.

Intergenerational language transmission has largely ceased among most Inuit families whose children grew up in Ontario.²⁴ However, among Inuit families that have moved recently with their children to Ontario from Inuit Nunangat (notably Nunavut²⁵), there is still some intergenerational language transmission (primarily in the Ottawa area). Thus, among multi-generational urban Inuit, the language is at **Stage 7**. Among Inuit who have recently moved from Inuit Nunangat (notably Nunavut), the language is at **Stage 6**. Therefore, this report recommends activities which correspond to those stages.

Stage 7

At Stage 7, all language speakers are beyond their childbearing years. Successful strategies must focus on strengthening bonds between speakers and learners, and creating opportunities to learn, speak and hear the language.²⁶ The main goal of Stage 7 is to create immersion opportunities for children, and to generate a cohort of parent-aged second-language speakers who can then focus on bringing the language back into the home. According to Fishman, parents are the link between the elders and the children. If the children become fluent in Inuktitut, but are not able to communicate with their parents, the crucial intergenerational link will be missing.²⁷

Recommendations in this report such as the creation of an adult Inuktitut immersion program and an Inuktitut language nest, are geared towards young adults and families at Stage 7 who want to relearn their language.

Stage 6

At Stage 6, there is still some intergenerational use of languages in the home. Efforts must focus on creating spaces to speak the language in the community and supporting parents to speak the language with children. In particular, language supports should be provided to young women, as research shows that the mother's role in intergenerational language transmission is more determining than the father's role.²⁸ The goal of Stage 6 is to create fluent families and communities, which are the foundation of all successful language revival projects.²⁹ Stage 6 is the foundation on which all other language efforts should be built,³⁰ and this is crucial to keep in mind when planning Inuktitut revival efforts.

Recommendations in this report, such as the creation of an Inuktitut Language Centre and language supports for pregnant mothers, are geared towards families in Stage 6.

5. WHAT WE HEARD

During this project, TI staff conducted five public consultations with Inuit communities in various parts of Ontario (Ottawa, Toronto, Guelph, Cornwall and North Bay), two stakeholder/partner engagement sessions (one with Counsellors and one with youth workers), two staff engagement sessions and one youth-specific engagement session.

A key point during the consultations was that important government services (such as healthcare and the court system) need to be made available in Inuktitut, as Inuktitut is the primary language of many Inuit accessing these services.³¹ There is a growing need for Inuit organizations and Ontario service providers with Inuit clients to hire Inuktitut-speaking staff and interpreters, and to make documents available in Inuktitut.

Another key theme during the consultations was that children are at the best age to learn Inuktitut, and that there should be immersion environments where children can become fluent. Parents in Ottawa expressed concern that some Inuktitut-speaking children have been told they are not allowed to speak Inuktitut in their public school. It was noted that French is considered more valuable as a career skill than Inuktitut, and that Inuit who grow up in Ottawa tend to learn English and French in school but not Inuktitut.³² Community members also noted that there is currently a gap in Inuktitut supports for youth and young adults – the same cohort that should be the focus of language efforts at Stage 7 of Fishman's model.

The three top obstacles identified during the community engagement sessions were: the difficulties created by multiple dialects, the current lack of dedicated gathering places for Inuktitut speakers and learners, and the declining use of Inuktitut in the home. The three top recommendations identified were: creating more Inuktitut resources, offering Inuktitut classes in public schools, and creating an Inuktitut Language Centre and spaces dedicated to Inuktitut.

6. VISION

The vision proposed by *Uqausivut Sanngitilavut* is:

“To protect and enhance Inuktitut as a living language in the hearts and minds of Inuit and other Ontarians”.

Our goal is that, by 2051, the number of Inuit homes in Ontario where Inuktitut is spoken most often will be at 60%, which is roughly the same rate that it is at in Nunavut today (61%).³³

7. STRENGTHS AND CHALLENGES

The following illustrates the strengths and challenges pertaining to Inuktitut preservation in Ontario, which were identified through research and community consultations. In order to move forward towards achievable goals, it is important to be realistic about assessing strengths and weaknesses.³⁴

Strengths for Inuktitut preservation in Ontario

- Inuktitut is one of the strongest Indigenous languages in Canada, and the strongest Indigenous language in the Ottawa-Gatineau area.
- There are Inuit-specific agencies in Ontario such as Tungasuvvingat Inuit, Inuuqatigiit, and Larga Baffin.
- There are Inuit leaders who spend their personal time and energy to teach and use the language.
- There are many Inuit Elders in Ontario, including unilingual Inuktitut-speaking Elders in Ottawa.³⁵
- Inuit youth are proud of their heritage and many youth want to learn Inuktitut.
- There is momentum nationally and internationally. The United Nations has declared 2019 as the *International Year of Indigenous Languages*, and the Truth and Reconciliation Commission has included Indigenous languages in its *Calls to Action*.
- Many Inuktitut-speakers are concentrated in the Ottawa-Gatineau and Toronto areas, which makes it easier to pool resources.
- Technology enables speakers and learners from different places to connect.
- Many Inuktitut-speakers, including children, are moving to Ontario.

Challenges for Inuktitut preservation in Ontario

- The absence of a common, standardized language can create challenges for learners, particularly in urban areas because there is a higher rate of dialectical diversity.
- There is an English- and French-dominant environment in Ontario, including in daycares, schools, and work.
- Inuktitut is not used in the media in Ontario.
- There are few economic benefits to speaking Inuktitut.
- There are not enough Inuktitut-speaking teachers.

- There is a lack of gathering places dedicated to Inuktitut use.
- Language classes are inconsistent and usually limited to the beginner-level.
- There are not enough resources for all levels (beginner, intermediate and advanced).
- Language shaming from fluent speakers creates barriers for learners.
- Having a non-Inuktitut speaking spouse makes it challenging to use Inuktitut in the home.

Note on Standardization

In community consultations, it was noted that the absence of a standardized version of Inuktitut can impact the promotion of Inuktitut, and particularly on second language learning.³⁶ Unlike Canadian Inuktitut, Greenlandic Inuktitut has been standardized in its oral and written forms, and this has been found to be key to its ongoing vitality.³⁷ The national representative organization for Inuit in Canada, Inuit Tapiriit Kanatami (ITK), is currently working on creating a standardized national writing system, while maintaining orthographies that reflect different dialects.³⁸ It is recommended that, when ITK releases its writing system, this system be taken into account in the Ontario Inuktitut Strategy, as well as in the development of fluency standards.

Until the ITK writing system is released, it is recommended that Inuktitut materials in Ontario be produced in both roman orthography and syllabics. During engagement sessions, it was noted that learners and speakers wanted to be able to access Inuktitut materials in both writing systems. If, due to financial constraints, it is not possible to produce materials in both writing systems, it is recommended that the Inuktitut materials be produced in roman orthography (if they are geared towards children and youth), and in syllabics (if they are geared towards adults and Elders).³⁹

It is also recommended that the Inuit Cultural Institute (ICI) writing system be used when writing Inuktitut syllabics and roman orthography in Ontario. As noted by the Government of Nunavut, knowing the ICI writing system (including the use of syllabic finals) is an important part of increasing the use of Inuktitut as a working language.⁴⁰ Also, the accurate use of this system is critical for Inuktitut learners, as variation in spellings can discourage learners.

8. RESULT AREAS

Uqausivut Sanngitilavut proposes that the following four result areas be included in the Ontario Inuktitut Strategy:

1. Increasing the number of Inuit (and other Ontarians) who can speak Inuktitut;

Activities supporting this goal include language nests, adult language immersion programs, Inuktitut teacher-training, household language planning, Inuktitut-medium schools, curriculum development, Inuktitut classes in public schools, language assessments to measure the number of speakers and proficiency levels;

2. Increasing the status of Inuktitut among Inuit and other Ontarians and globally;

Activities supporting this goal include adult language immersion programs, more employment opportunities and incentives for Inuktitut speakers, declaring Inuktitut an

official language in Ottawa, producing media in Inuktitut, annual prizes for Inuktitut-content producers, Inuktitut courses and programs in postsecondary institutions, Inuktitut signage;

3. Increasing the use of Inuktitut among Inuit and other Ontarians, especially in the home;

Activities supporting this goal include language nests, an Inuktitut Language Centre and Inuit-specific community spaces, household Inuktitut language plans, language supports for pregnant mothers, literacy programs, producing media in Inuktitut;

4. Increasing critical awareness about Inuktitut maintenance and revitalization.

Activities supporting this goal include community and home language planning workshops, language maintenance and revitalization conferences, an Inuktitut Language Centre and Inuit-specific community spaces, research on best practices, training on immersion methods, and providing up-to-date information online about tools, initiatives and resources for Inuktitut in Ontario.

The result areas should be particularly focused on Inuit in the first instance to reflect that Inuit are guardians of their language, and Inuit are more likely to be motivated to learn and use Inuktitut at the necessary levels to support its growth and development. However, other Ontarians will be able to participate in Inuktitut programs and services as well, and will be encouraged to do so, in order to help promote the language.⁴¹

9. INDICATORS

Two main indicators are proposed to be included in the Ontario Inuktitut Strategy:

1. The number of Inuit and other Ontarians who can speak Inuktitut; and
2. The attitudes of all Ontarians towards the Inuktitut language in Ontario.

These indicators should be monitored by an organization to oversee Strategy implementation (see “Next Steps”). As the only province-wide Inuit organization in Ontario, TI is best positioned to accomplish this work.

10. GUIDING PRINCIPLES⁴²

Flowing through each of the result areas are two proposed principles to guide the implementation of the strategy:

1. Strengthening the focus on the home
Fostering intergenerational language transmission in the home is the key to supporting Inuktitut as a living language in Ontario.

2. Strengthening Inuit leadership

Language revitalization efforts must be Inuit-lead and community-driven. This principle is about (a) strengthening the ability of Inuit to lead the revitalization of Inuktitut, and (b) building the capacity of Inuit organizations in this sector.

11. ACTION ITEMS

As noted by Anonby, successful language projects have the following elements in common: (1) initially, they all had a large language and/or population base (although this factor is not determinative); (2) the speakers all share a strong sense of ethnicity; (3) they promote literacy in the language; (4) they all provide immersion classes for children; and (5) they used the language in the media.⁴³

The action items below are informed by community consultations, the “Inuktitut in Ontario: Best Practices” Research Report, the Fishman model, and the factors for successful language projects which were identified by Anonby. These action items will require engagement from individuals, families, Inuit organizations, schools, universities and governments.

As Anonby states, “Revival will happen only if everyone in the society links arms, and takes one step forward together”.⁴⁴

Short-term action items (1-5 years)

- Language health assessment
Engage researchers to quantify the number of Inuktitut learners and speakers in Ontario, their ages, and their proficiency levels (e.g. beginner, intermediate, advanced). Preferably, the assessment would also record dialect, gender, and education level
- Inuktitut Language Centre in Ottawa, and Inuit-specific offices within community centres
An immersion environment to foster to learning and speaking of Inuktitut
- Teacher-training program for Inuktitut speakers
Train teachers through partnerships with key stakeholders and other organizations with similar mandates. Utilize retired teachers as repositories of Inuktitut
- Inuktitut interpreters in major service providers
Hire Inuktitut interpreters for service providers with Inuktitut-speaking clients (i.e. justice, health care, social services, housing, Children’s Aid, group homes, elders’ care facilities)
- Declare Inuktitut an official language in Ottawa
Declare Inuktitut an official language in Ottawa to allow for increased access to services for Inuktitut speakers, and increased status for the language
- Inuktitut supports for pregnant mothers

Collaborate with the provincial health care providers and Inuit organizations to offer Inuktitut literacy programs, pregnancy circles, and household Inuktitut language planning to pregnant mothers

- Inuktitut credit courses in public schools
Offer Inuktitut credit courses in public schools to increase the status of the language
- Inuktitut classes for all levels, including intermediate and advanced
Offer consistent Inuktitut classes, preferably for free and open to the public
- Inuktitut signage
Increase signage in Inuktitut in public places, key service providers, and Inuit organizations to increase the visibility and status of the language
- Raise awareness about learning Inuktitut in Ontario
Provide easily-accessible up-to-date information online about tools, initiatives and resources for Inuktitut in Ontario

Medium-term action items (5-10 years)

- Inuktitut language nest
Create a language nest to foster the Inuktitut proficiency of children and their parents
- Inuktitut immersion program for adults
Partner with a university or college or the Inuktitut Language Centre to create a 2-year immersion program to create proficient Inuktitut second language speakers, with a focus on young Inuit adults
- Increase the economic benefits of Inuktitut proficiency
Increase the number of jobs with Inuktitut proficiency requirements and/or language incentives (i.e. language bonuses, bilingual quotas) in government and Inuit organizations
- Produce more print, radio, television and digital media in Inuktitut
Create Inuktitut content to engage youth and learners at all levels

Long-term action items (10+ years)

- Inuktitut-medium school
Create an Inuktitut-medium elementary school, with potential to expand to a middle school and high school
- Inuktitut-medium postsecondary programs
In keeping with the Truth and Reconciliation Commission's Call to Action #16, create Inuktitut-medium university and college degree and diploma programs

12. PRIORITY ACTION ITEMS AND RATIONALES

These six action items have been identified as the ones that will likely be the most effective in fostering Inuktitut in Ontario in the short and medium term.

1. Create an Inuktitut Language Centre and Inuit-specific spaces (1-5 years)

Action Item #1: The first recommended Action Item is to create an Inuktitut Language Centre in the Ottawa area, and Inuit-specific offices in community centres across the province. The Inuktitut Language Centre would be a location to speak and learn Inuktitut in a safe and fun way, to celebrate pride in the language and culture, and to promote the use of Inuktitut in Ontario. The Centre would embrace a trauma-informed approach, and be welcoming and encouraging to people of all dialects and proficiency levels, including youth. The Centre would receive stable funding to ensure the continuity of its programs. It is recommended that the Centre include an Inuktitut curriculum development officer. The Centre should be multi-purpose and include space for an Inuktitut language nest for children and a multi-year immersion program for adult learners (see Action Items #4 and #5).

The Centre could also be a certification body providing training and assessments to Inuktitut translators and interpreters. As well, the Centre has the potential to extend its impact by using online tools to stream live to community centres across the province. The Centre could host Inuktitut music performances (both traditional and modern), conferences, community and household language planning workshops, and festivals, and provide information to the public about the importance of Inuktitut.

Rationale: At Stage 6 of Fishman's model, spaces need to be created in the community where the language can be used exclusively. Creating a centre dedicated to Inuktitut was one of the key themes which emerged during engagement sessions. Also, in engagement sessions and interviews in Guelph and Toronto, participants highlighted the need for Inuit-specific spaces within community and Indigenous centres across Ontario. These spaces could serve as gathering places for Inuit to learn Inuktitut, and to connect virtually with the Inuktitut Language Centre.

The Inuktitut Language Centre could be modelled on the successful example of the Kanien'kehá:ka Onkwawén:na Raotitióhkwa Language and Cultural Center in Kahnawake. Kanien'kehá:ka Onkwawén:na Raotitióhkwa is a multi-purpose centre which includes a Mohawk language resource library, a gathering space for Mohawk programming, classrooms for the two-year Mohawk immersion program, and a full-time Curriculum Resource coordinator who creates Mohawk-language curriculum.⁴⁵

2. Create a teacher-training program for Inuktitut speakers (1-5 years)

Action Item #2: The second recommended Action Item is to create a teacher-training program for Inuktitut speakers to become immersion teachers. Fluency standards would be established in order to determine eligibility to apply. The program could be delivered in partnership with a university. The program would include training in immersion methods such that teaching graduates would be comfortable teaching in Inuktitut immersion environments. There are a

number of Inuit in Ontario who have expertise in delivering teacher-training programs. Due to the higher concentration of Inuktitut speakers in Ottawa, it is recommended that the teacher-training program be located in that area.

Rationale: There are currently very few certified teachers in Ontario who speak Inuktitut. The need to train language speakers to become teachers was identified by NVision.⁴⁶ Inuktitut-speaking teachers are crucial for language efforts, including for adult immersion programs and language nests. Also, there is a need for teachers who speak Inuktitut to be able to envision a career path. Graduates from the teacher-training program could go on to work in the Inuktitut immersion program (Action Item #4), the Inuktitut language nest (Action Item #5) and the Inuktitut Language Centre (Action Item #1).

3. Declare Inuktitut an official language in Ottawa (5-10 years)

Action Item #3: It is recommended that Inuktitut be declared an official language in Ottawa. Specified municipal services with Inuit clients should be made available in Inuktitut. In 2017, the Province of Ontario passed legislation declaring French to be an official language of Ottawa at the provincial level, and preventing Ottawa's current English/French bilingualism bylaw from being changed in the future.⁴⁷ Similar legislation and bylaws are recommended in relation to Inuktitut in Ottawa.

Rationale: Declaring Inuktitut an official language in Ottawa will allow for increased services for the many Inuktitut speakers who access services in the Ottawa area. Ottawa is home to the largest Inuit population in Canada outside of the North,⁴⁸ and Inuktitut is the most spoken Indigenous language in Ottawa.⁴⁹ Based on the realities that many Inuit face in the South, it is common for individuals to have dealings with a number of municipal systems. For services that can give rise to sensitive and emotional situations, such as health and police services, it is particularly important that Inuktitut-speakers be able to access services in their first language. Without the ability to effectively understand or communicate in English or French, in either written or verbal form, many Inuit end up in situations in which they have been misrepresented or misunderstood due to a language barrier. The current gap in services for Inuktitut-speakers has been noted, for example, by Ottawa Public Health staff.⁵⁰

4. Create a 2-year Inuktitut immersion program for adults (5-10 years)

Action Item #4: The fourth recommended Action Item is to create an Inuktitut immersion program for adults, notably young adults. This Inuktitut immersion program could be offered through a university or college, or through an Inuktitut Language Centre. It is recommended that the curriculum employ project-based activities (such as sewing, tool-making, arts and music) and trips to Elders' care facilities, similar to the 2-year Mohawk immersion program offered through the Kanien'kehá:ka Onkwawén:na Raotitióhkwa Language and Cultural Center.

In order to measure outcomes, fluency standards will need be established (similar to the fluency standards that exist for the Mohawk immersion program, which have been adapted in part from the American Council on the Teaching of Foreign Languages). Due to the higher concentration of Inuktitut speakers in Ottawa, it is recommended that the adult immersion program be located

in that area. Service providers with Inuit clients would provide stipends for staff attending the immersion program.

Rationale: At Stage 7 of Fishman’s model, Fishman recommends creating a cohort of parent-aged second-language speakers. The experiences of other Indigenous groups suggest that the process of learning an Indigenous language as a second language takes time, and that immersion programs are required. The need for full-time immersion programs for adults was also identified by NVision.⁵¹

According to research on Haudenosaunee second language learning, adult immersion programs are the most effective method to create new second language speakers (see Appendix B),⁵² and the situation is likely similar for Inuktitut. Indeed, only three Indigenous language groups in Canada (Mohawk, Squamish, and Syilx) are delivering adult language programs which turn beginners into proficient second language speakers, and they all include at least 1000 hours of immersion instruction.⁵³

By learning from the success of the Kanien’kehá:ka Onkwawén:na Raotitióhkwa and other immersion programs, there is significant potential to create an Inuktitut adult immersion program in Ottawa. Graduates of the program would become role-models for other learners, showing that it is both possible and rewarding to learn Inuktitut as a second language in Ontario. Some may also go on to attend the teacher-training program (Action Item #2).

5. Create an Inuktitut language nest (5-10 years)

Action Item #5: A key recommendation is to create an Inuktitut language nest in Ottawa. A “language nest” is a preschool in which the target language is spoken 100% of the time, with no English. Typically, language nests run full-day, Monday through Friday. It is recommended that a full-time Inuktitut language nest be created in Ottawa, because that is where most Inuktitut speakers in Ontario live. The language nest could be modelled on the successful example of Tumikuluit Saipaaqivik, an all-Inuktitut daycare in Iqaluit, Nunavut.⁵⁴

Once the Inuktitut language nest has operated for a few years and created a community of young speakers, the program could be expanded into an Inuktitut-medium elementary school. The expansion could start with a Kindergarten and then advance to Grade 1, 2, 3, 4, 5, and 6, as the first cohort of Inuktitut-speaking children age. The need for an Inuit-language school in Ontario was noted not only during the consultations on language, but also during Tungasuvvingat Inuit’s community-based mapping project.⁵⁵ Due to the young and rapidly growing Inuit population in Ontario, there would be potential to have several language nests running at the same time, including in different parts of Ottawa and the province (such as Ottawa East, Ottawa West, and Toronto).

Rationale: In consultations, it was noted that children are the fastest learners of a language, and that they are the future of the language. At Stage 7 of Fishman’s model, Fishman recommends developing language nests to enable children and their parents to learn the language together. Research shows that the most promising approach to creating new child speakers of minority languages is through full immersion, beginning with language nests and followed by full

immersion schooling.⁵⁶ It has also been shown that teaching an Indigenous language as a subject in an English or French-medium school is unlikely to create proficient speakers of the Indigenous language (although it can increase the status of the language).⁵⁷ Language nests and Inuktitut-medium schools are not only the most effective way to teach Inuktitut in educational contexts – they are also enormously supportive to families using Inuktitut in the home.⁵⁸

Also, by offering immersion early childhood education in Inuktitut, Inuit children in Ontario will have the same opportunity to learn in their language as children in other parts of Canada, such as Nunavut and Nunavik, where Inuktitut is the language of instruction until Grade 3 and sometimes higher.

6. Create more print, radio, television and digital media in Inuktitut (5-10 years)

Action Item #6: The sixth recommended Action Item is to create more Inuktitut print, radio, television and digital media, particularly for intermediate and advanced speakers. It is recommended that written materials be available in both syllabics and roman orthography. Also, it is recommended that prizes be awarded for Inuktitut-content producers (e.g. an Inuktitut poetry, essay or music contest) in order to increase the status of Inuktitut in Ontario. In particular, contests for youth are encouraged in order to make learning Inuktitut seem “cool” and to support youth who are Inuktitut role-models. During the youth-specific consultation, several youth noted the benefits of Inuktitut music and the potential to expand the Inuktitut music sector in Ontario. Grammar books, online learning programs and apps are also recommended. As well, an online training module in the Inuit Cultural Institute (ICI) writing system would be highly beneficial to Inuktitut speakers looking to improve their literacy. Companies such as Pinnguaq (an Ontario-based company producing Inuktitut resources) could be potential partners in the creation of digital media in Inuktitut.⁵⁹

Rationale: At Stage 5, Fishman recommends increasing literacy and giving awards and recognition for local language efforts. This was also a recurring theme in community consultations. Once an Indigenous language community has a growing population of intermediate speakers and children on their road to proficiency, speakers and learners will need to create literature, songs, media, television, and radio in the language.⁶⁰ In Inuit Nunangat (notably Nunavut and Nunavik), Inuktitut has a presence in a variety of media, including radio, television, music, film and newspapers. However, there is very little literature available in the Inuit language beyond government publications and K-3 materials.⁶¹ Also, Inuktitut is virtually absent from the media in Ontario.

13. NEXT STEPS

Tungasuvvingat Inuit is committed to working with the Province in planning, implementing, monitoring and evaluating Inuktitut language initiatives. TI is also committed to addressing shared language priorities with the Province, including: increasing the number of Inuktitut language teachers; establishing fluency standards; promoting youth involvement; coming to agreement on funding arrangements; conducting research, collecting data, establishing targets and measuring performance; and exploring options for provincial legislation. TI is not currently working with or receiving language revitalization funding from the federal government or other sources, and will not receive language revitalization funding from other sources during the agreement.

The following three phases are the recommended next steps for the Ontario Inuktitut Strategy: 1) planning, 2) implementation, and 3) monitoring and evaluation. As the only province-wide Inuit organization in Ontario, TI is best positioned to oversee the three phases of an Ontario Inuktitut Strategy.

Phase 1 – Planning

- Formulate an Ontario Inuktitut Strategy and an Action Plan with targets, timelines, and a costing framework. Preferably, the Ontario Inuktitut Strategy would be drafted in English and Inuktitut (roman orthography and syllabics).
- Identify an organization such as Tungasuvvingat Inuit to oversee the implementation of the Action Plan and Strategy. The organization will monitor and revise the Action Plan and Strategy.

Phase 2 – Implementation

- Conduct a language health assessment at the beginning of the Implementation phase to measure the number of speakers in Ontario, their ages and their proficiency levels (e.g. beginner, intermediate, advanced). Preferably, the assessment would also record dialect, gender, and education level. TI can play a role in conducting the language health assessment, and in defining fluency standards.
- Implement the Action Plan and Strategy. The implementation of the proposed Action Plan will be subject to annual progress reports.
- TI can play a role in coordinating the implementation of the Action Items.

Phase 3 – Monitoring and Evaluation

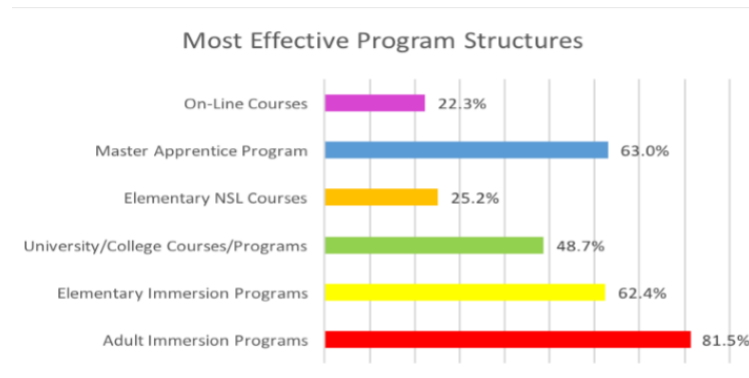
- Conduct ongoing language assessments to measure progress towards agreed upon targets.

APPENDIX A: FORECASTING OF SCENARIOS FOR INUKTITUT IN ONTARIO

Our goal is that, by 2051, Inuktitut will be the language most often used in 60% of Inuit homes in Ontario. The below forecasts intend to illustrate potential future scenarios concerning the health of Inuktitut in Ontario in 2051 (which is 32 years from 2019, the date of writing).

Low Status and Usage	Medium Status and Usage	High Status and Usage
<ul style="list-style-type: none"> • Inuit children continue to attend English- and French-medium daycares and schools • Few Inuktitut resources • Low Inuktitut literacy rates • Few job benefits for Inuktitut speakers 	<ul style="list-style-type: none"> • Immersion opportunities create new speakers (e.g. language nest, adult immersion program) • Increasing Inuktitut resources • Increasing literacy rates • A few job benefits for Inuktitut speakers • However, children attend English- and French-medium schools after the language nest, so they tend not to develop adult proficiency 	<ul style="list-style-type: none"> • Immersion opportunities create highly-proficient speakers (e.g. language nest, Inuktitut-medium schools and postsecondary programs) • Many Inuktitut resources • Strong Inuktitut literacy rates • Inuktitut is an official language in Ottawa • Job benefits for Inuktitut speakers similar to French
<p>By 2051, no children raised in Ontario will speak Inuktitut. A few children who moved to Ontario from Nunavut will speak Inuktitut and retain their language skills.</p> <p>However, if Inuktitut is spoken at home by only 4% of Inuit in Nunavut by 2051, as estimated by Inuktitut researcher Ian Martin,⁶² then it is likely that less than 4% of Inuit children in Ontario will speak Inuktitut.</p>	<p>Some children raised in Ontario will speak Inuktitut because they attended a language nest and/or because their parents used it in the home. Even if Inuktitut usage declines in Nunavut, new speakers will continue to be raised in Ontario.</p> <p>The language will survive in Ontario homes beyond 2051, but because few children develop adult proficiency, there will be a decline in the quality of the language.⁶³</p>	<p>Many children and young adults in Ontario will speak Inuktitut because they attended a language nest, Inuktitut-medium school, and postsecondary programs and/or because their parents used it in the home. Speakers will attain adult proficiency.</p> <p>The language will survive in Ontario homes beyond 2051, and the quality of the language will be maintained. 60% of Inuit homes in Ontario will use Inuktitut.</p>

APPENDIX B: MOST EFFECTIVE METHODS FOR SECOND LANGUAGE LEARNING AND TEACHING⁶⁴



Although extensive research has not been done on the effectiveness of various Inuktitut second language learning methods, research on other Indigenous languages can provide valuable insights. According to research on Haudenosaunee languages, the most effective method to build speaking proficiency is a particular type of adult immersion program which meets the following criteria:

- makes creating speakers its primary goal and has it written in its mission statement;
- provides support for learners through student stipends and links to placements for further study;
- focuses on building the speaking proficiency of learners through a structural (root-word method) syllabus;
- uses a simplified, consistent, systematized orthography, grammar and color-coding of morphemes throughout curriculum documents, teaching manuals and learner texts; and
- provides at minimum, 3600 hours of contact time over 3 years.

¹ Disclaimer: Although this document is focused on the use of Inuktitut in Ontario, it is recognized that Inuit speak a variety of Inuit languages and dialects, including Inuinnaqtun, Inuvialuktun, Inupiaqtun, Yu’pik and Kalaallisut. Eastern Arctic Inuktitut is the strongest form in Ontario. As well, the term Inuktitut is used in this report as it has been commonly used in Ontario for some decades, but this report acknowledges the national trend to use the term Inuktut as an umbrella term for all dialects.

² Rita Joe Song Project. “Uqausira Asiujiijara”. Lyrics by Lennox Audlakiak. Online: <<https://nac-cna.ca/en/ritajoesong/uqausira-asiujijara>>.

³ Inuit Tapiriit Kanatami. “Inuit Express Disappointment With National Indigenous Languages Bill”. Online: <<https://www.itk.ca/inuit-express-disappointment-with-national-indigenous-languages-bill/>>.

⁴ Indigenous Languages Jurisdiction Scan, submitted by NVision to the Ontario Ministry of Education and Ministry of Advanced Education and Skills Development (September 1, 2017), at p. 15 [NVision].

⁵ Bill C-91, *An Act respecting Indigenous languages*, 1st Sess, 42nd Parliament, s. 6.

⁶ “Benefits of Indigenous Language Learning”. Online: <https://cpb-us-e1.wpmucdn.com/blogs.uoregon.edu/dist/8/15685/files/2012/07/forwebpageBenefitsL2_ECE10_17_14.pdf>.

⁷ Inuit Tapiriit Kanatami. “Social Determinants of Inuit Health in Canada” (September 2014), at p. 14. Online: <https://www.itk.ca/wp-content/uploads/2016/07/ITK_Social_Determinants_Report.pdf>.

⁸ Jessica Ball. “Supporting Young Indigenous Children’s Language Development in Canada: A Review of Research on Needs and Promising Practices”. Online: <<https://www.utpjournals.press/doi/abs/10.3138/cmlr.66.1.019>>.

⁹ Tove Skutnabb-Kangas, Robert Phillipson and Robert Dunbar. “Is Nunavut education criminally inadequate? An analysis of current policies for Inuktitut and English in education, international and national law, linguistic and cultural genocide and crimes against humanity”, at pp. 4, 30. Online: <<https://www.tungavik.com/files/2019/04/NuLinguicideReportFINAL.pdf>>.

¹⁰ Statistics Canada. “Census Profile – Ontario. 2011”; Statistics Canada. “Census Profile – Ontario. 2016.”

¹¹ Joanne Laucius. “Uncounted: Census far underestimated Ottawa’s Inuit population, study says” (December 3, 2017). Online: <<https://ottawacitizen.com/news/local-news/uncounted-census-far-underestimated-ottawas-inuit-population-study-says>>.

According to the Our Health Counts study, “when participants were asked if they had completed the 2006 Canadian Census, 18% of Inuit adults living in Ottawa reported they had, 60% reported they had not, and 22% said they did not know...In contrast, the overall non-response rate for the 2006 long form Canadian census in Ontario was 5.7%, and in Canada was 6.5%”: “Our Health Counts: Urban Indigenous Health Database Project”, at p. 28. Online: <<http://tungasuvvingatinuit.ca/wp-content/uploads/2017/12/Our-Health-Counts-Urban-Indigenous-Health-Database-Project-Inuit-Adults-July-2017.pdf>>.

¹² As noted by a Statistics Canada employee (personal email communication, February 14, 2019): “To ensure confidentiality, the values, including totals, are randomly rounded either up or down to a multiple of '5' or '10.' To understand these data, you must be aware that each individual value is rounded. As a result, when these data are summed or grouped, the total value may not match the individual values since totals and sub-totals are independently rounded. Similarly, percentages, which are calculated on rounded data, may not necessarily add up to 100%.”

¹³ Statistics Canada. “Focus on Geography Series, 2016 Census”. Online: <<https://www12.statcan.gc.ca/census-recensement/2016/as-sa/fogs-spg/Facts-cma-eng.cfm?LANG=Eng&GK=CMA&GC=505&TOPIC=9>> [Focus on Geography Series, 2016 Census].

¹⁴ Statistics based on Statistics Canada Census Profile, Ottawa-Gatineau (Ontario part), 2011 and 2016. Online: <<https://www12.statcan.gc.ca/census-recensement/2016/dp-pd/prof/details/page.cfm?Lang=E&Geo1=CMACA&Code1=35505&Geo2=PR&Code2=35&Data=Count&SearchText=Ottawa&SearchType=Begins&SearchPR=01&B1=All&TABID=1>>.

¹⁵ Inuuqatigiit (formerly the Ottawa Inuit Children’s Centre), “Nipivut – Our Voice: A Community Needs Assessment for Inuit Families in Ottawa” (2009), at p. 17. Online: <http://www.ottawainuitchildrens.com/wp-content/uploads/2012/06/nipivut_eng.pdf> [Nipivut].

¹⁶ Donna Patrick. (2008). “Inuit Identities, Language, and Territoriality”. *Diversité urbaine*, 91–108, at p. 104. Online: <<https://doi.org/10.7202/019563ar>>.

¹⁷ The issue of Inuit pre-school children losing language skills when entering English and French medium schools in Ottawa was also noted in “Background for an Inuit Children and Youth Strategy”, Inuuqatigiit (formerly the Ottawa Inuit Children’s Centre), at p. 28. Online: <https://propertibazar.com/article/research-report-ottawa-inuit-childrens-centre_5aaf55fcd64ab255de282348.html>.

¹⁸ Inuktitut is the term for all Inuit languages, including Inuktitut, Inuinnaqtun and Inuvialuktun. However, in practice, Inuktitut is the most prevalent Inuit language in Canada, and thus, an Inuktitut home language rate of 2% likely corresponds to an *Inuktitut* home language rate of 2%. Inuit Tapiriit Kanatami. “Inuit Statistical Profile” (2018). Online: <<https://www.itk.ca/wp-content/uploads/2018/08/Inuit-Statistical-Profile.pdf>>.

¹⁹ UNESCO Interactive Atlas of the World’s Languages in Danger (2015). Online: <www.unesco.org/languages-atlas>; Ian Martin. “Inuit Language Loss in Nunavut: Analysis, Forecast, and Recommendations” (March 7, 2017), at p. 8. Online: <[https://assembly.nu.ca/sites/default/files/TD-307-4\(3\)-EN-Inuit-Language-Loss-in-Nunavut-Analysis-Forecast-and-Recommendations.pdf](https://assembly.nu.ca/sites/default/files/TD-307-4(3)-EN-Inuit-Language-Loss-in-Nunavut-Analysis-Forecast-and-Recommendations.pdf)> [Martin].

²⁰ Martin, *supra* at p.2.

²¹ M. Paul Lewis & Gary F. Simons, “Sustaining Language Use: Perspectives on Community-Based Language Development” (SIL International, Dallas, Texas: 2016), at p. 102.

²² Adapted from Fishman’s (1991, p. 88–109) Graded Intergenerational Disruption Scale for Threatened Languages, in Jon Reyhner, “Some Basics of Indigenous Language Revitalization,” in *Revitalizing Indigenous Languages*, ed. by Jon Reyhner, Gina Cantoni, Robert N. St. Clair and Evangeline Parsons Yazzie (Flagstaff, Ariz.: Northern Arizona University, 1999). Online: <http://jan.ucc.nau.edu/~jar/RIL_Intro.html> [Reyner].

²³ NVision, *supra* at p.15. Donna Patrick & Julie-Ann Tomiak, J. (2008). “Language, culture and community among urban Inuit in Ottawa”, *Études/Inuit/Studies*, 32(1), 55–72, at p. 59. Online: <<https://doi.org/10.7202/029819ar>>.

²⁴ Donna Patrick (2008). “Inuit Identities, Language, and Territoriality”. *Diversité urbaine*, 91–108, at p. 104. Online: <<https://doi.org/10.7202/019563ar>>.

²⁵ According to one study, 68% of Inuit parents in Ottawa claimed Nunavut as their region of origin. Fourteen percent were from Nunatsiavut, 6% were from the Inuvialuit Settlement Area, and 5% were from Nunavik: Nipivut, *supra* at p. 17.

²⁶ Reyner, *supra*.

²⁷ Stan Anonby. "Reversing language shift: Can Kwak'wala Be Revived?" (Unpublished Master's Thesis)(1997), at p. 36. Online: <https://arts-sciences.und.edu/academics/summer-institute-of-linguistics/theses/_files/docs/1997-anonby-stan-j.pdf> [Anonby].

²⁸ Joshua Fishman. "Reversing Language Shift: Theoretical and empirical foundations of assistance to threatened languages" (Clevedon, Avon: Multilingual Matters, 1991) at p. 162.

²⁹ Fishman, *ibid* at p. 374.

³⁰ Anonby, *supra* at p.28.

³¹ The need for government services in Ontario to be available in Inuktitut was also noted during Tungasuvvingat Inuit's community-based mapping project. During the community-based mapping project, engagements were held with Inuit in Ottawa, Cornwall, Peterborough, Toronto, Mississauga, Niagara Falls, London, Waterloo, North Bay, Sault Ste. Marie, Sudbury, Perry Sound, Barrie, St. Catherine's, Kitchener, Rockland and Renfrew. The methodology of the Community Mapping project holds strong statistical validation at 10% of the population: Tungasuvvingat Inuit, "Community-Based Mapping" (June 2017) at p. 23.

³² Tungasuvvingat Inuit/Inuuqatigiit (formerly the Ottawa Inuit Children's Centre) engagement session (October 20, 2018).

³³ Martin, *supra* at p.2.

³⁴ For a summary of the strengths and challenges facing Inuktitut in Nunavut (many of which apply to Inuktitut in Ontario), see Government of Nunavut, "Uqausivut Proposed Comprehensive Plan" (2011-2014), at pp. 14-17. Online: <<http://www.cley.gov.nu.ca/pdf/UqausivutCIF-eng.pdf>>.

³⁵ Elyse Skura. "Unilingual Inuit in Ottawa seniors' homes need translators, argues Nunavut MLA Social Sharing". CBC (October 24, 2016). Online: <<https://www.cbc.ca/news/canada/north/unilingual-inuit-elders-translation-1.3817348>>.

³⁶ This phenomenon is confirmed by research on Inuktitut. See for example: Shelley Tullock. "Building A Strong Foundation: Considerations To Support Thriving Bilingualism In Nunavut" (2009), at pp. 53, 55. Online: <<http://katiqsugat.itk.ca/files/original/a218705933c3e12c09742d0dd76ed014.pdf>>.

³⁷ Eilís Quinn. "Speaking the Same Language" Eye on the Arctic (27 October 2010). Online: <<http://www.rcinet.ca/eye-on-the-arctic/2010/10/27/speaking-the-same-language/>>.

³⁸ Inuit Tapiriit Kanatami. "Unification of the Inuit Language Writing System". Online: <<https://www.itk.ca/amaujaq/unification-writing-system/>>.

³⁹ As noted by the NVision report, youth are generally more familiar with roman orthography: NVision, *supra* at p. 24.

⁴⁰ Government of Nunavut. "Inuktitut Writing (ICI)". Online: <<https://www.gov.nu.ca/eiacourses/inuktitut-writing-ici>>.

⁴¹ These recommendations were adapted from Ministry of Maori Development, "Te Rautaki Reo Maori - The Maori Language Strategy" (2014). Online: <<https://www.tpk.govt.nz/en/a-matou-mohiotanga/language/maori-language-strategy-2014>>.

⁴² These recommendations were adapted from Te Rautaki Reo Maori - The Maori Language Strategy, *ibid*.

⁴³ Anonby, *supra* at p. 25.

⁴⁴ Anonby, *supra* at p. 37.

⁴⁵ Kanien'kehá:ka Onkwawén:na Raotitíohkwa Language and Cultural Center. Online: <<http://www.korkahnawake.org/about/>>.

⁴⁶ NVision, *supra*, at p. 40.

⁴⁷ *City of Ottawa Act, 1999*, S.O. 1999, c. 14, Sched. E, s. 11.1.

⁴⁸ Amanda Pfeffer. "'Woefully inaccurate' Inuit population data overwhelming local agencies" (November 12, 2017). Online: <<https://www.cbc.ca/news/canada/ottawa/woefully-inaccurate-inuit-population-ottawa-1.4391742>>.

⁴⁹ Focus on Geography Series, 2016 Census, *ibid*.

⁵⁰ Cultural-safety training session by Tungasuvvingat Inuit for Ottawa Public Health, December 10, 2018.

⁵¹ NVision, *supra* at p. 38.

⁵² Jeremy Green. "Pathways to Creating Speakers of Onkwehonwehneha at Six Nations" (2017). Online: <https://www.snpolytechnic.com/sites/default/files/docs/research/pathways_to_creating_speakers_of_onkwehonwehneha_at_six_nations.pdf> [Green].

⁵³ Darren Handschuh. "Milestone for Syilx" (January 18, 2019). Online: <<https://www.castanet.net/news/West-Kelowna/247044/Milestone-for-Syilx>>.

⁵⁴ Navarana Beveridge. "Case Study of the First Inuktitut Daycare in Iqaluit: Tumikuluit Saipaaqivik" (2012). Online: <http://gordonfoundation.ca/app/uploads/2012/08/JGNF_2012_Navarana_FirstInuktitutDaycare_FINAL.pdf>.

⁵⁵ Tungasuvvingat Inuit, "Community-Based Mapping" (June 2017) at p. 27.

⁵⁶ Jessica Ball & Onowa Mclvor, "Chapter 1: Canada's Big Chill: Indigenous Languages in Education" in *Language Issues in Comparative Education: Inclusive Teaching and Learning in Non-Dominant Languages and Cultures*, Carol Benson & Kimmo Kosonen (Eds.)(2013), at p.33. Online: <<https://www.sensepublishers.com/media/1624-language-issues-in-comparative-education.pdf>> [Ball & Mclvor].

⁵⁷ Ball & Mclvor, *ibid* at p.28.

⁵⁸ Uqausivut, *supra* at p. 30.

⁵⁹ Pinnguaq. Online: <<https://pinnguaq.com/>>.

⁶⁰ Anonby, *supra* at p. 24.

⁶¹ Inuit Tapiriit Kanatami, "National Strategy on Inuit Education" (2011). Online: <<https://itk.ca/wp-content/uploads/2011/06/National-Strategy-on-Inuit-Education-2011.pdf> at p. 82>.

⁶² Martin, *supra* at p.2.

⁶³ As Ian Martin notes: “Language extinction comes about not just due to the death of fluent mother tongue speakers, but also due to the decay of the quality of the language...”: Martin, *supra* at p.11. Also see *The Standing Committee on Indigenous and Northern Affairs Report* (June 2017) at p. 32.: Online: <<http://www.ourcommons.ca/Content/Committee/421/INAN/Reports/RP8977643/inanrp09/inanrp09-e.pdf>>.

⁶⁴ Green, *supra* at p. 62.